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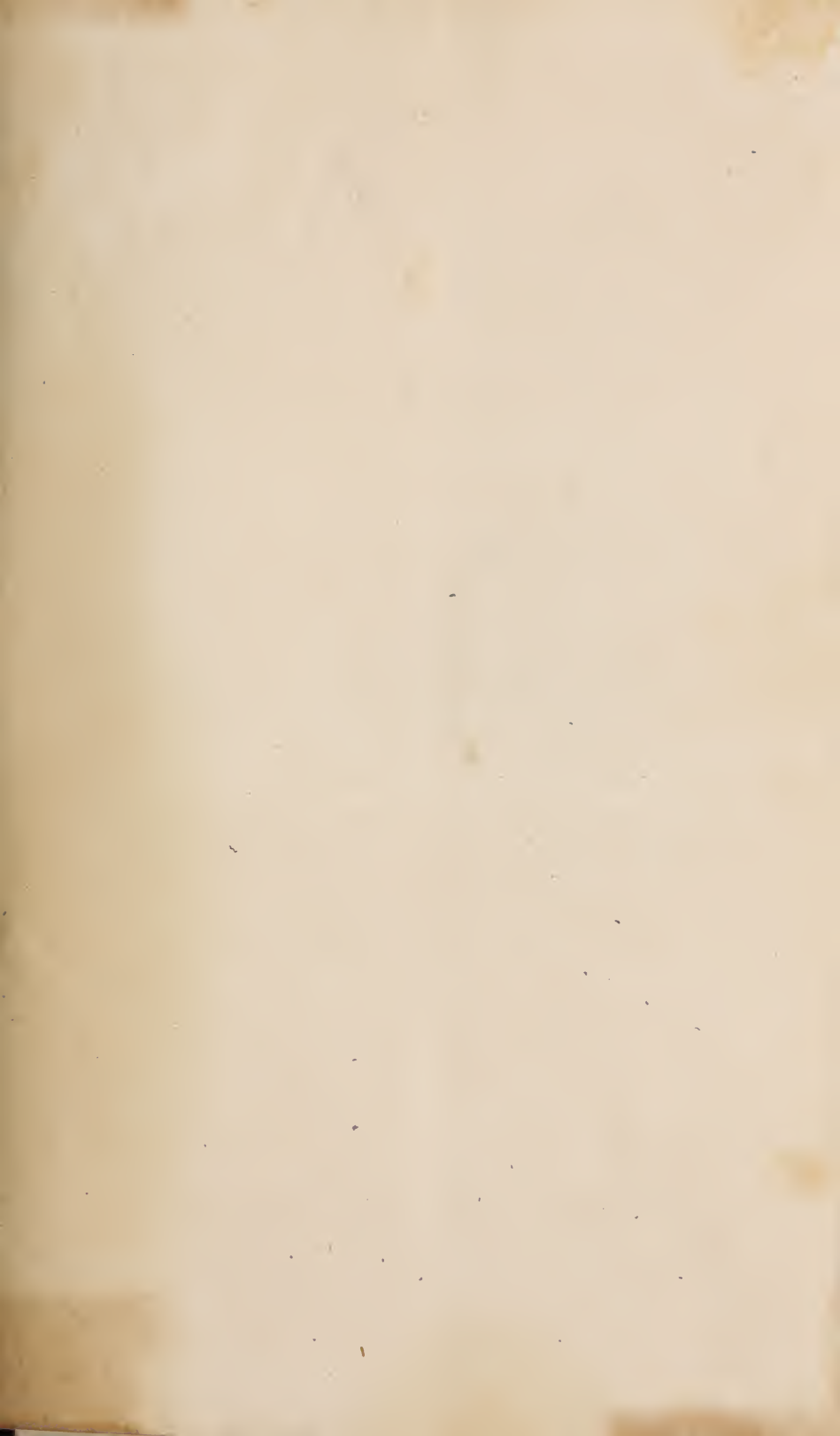
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THE

Banner of the Covenant.

AUGUST, 1852.

Theological Discussions.

MISSIONARY DISCOURSE.

The following discourse was delivered by the Rev. Dr. Wylie, on the occasion of the ordination of the Rev. J. S. Woodside as a Missionary to Northern India. Although years have elapsed since it was preached, we feel confident that even now it will be read with great interest, and, we hope, profit, as the production of a venerable father in the church, and a great man in Israel.—Ed.

Jonah iii. 2: "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee."

Jonah was a missionary to a foreign land. The church of God is a missionary society, and all her members are members of that society: all her ministers are missionaries; whether they are sent to foreign countries without any particular charge, going whithersoever they may be called, or settled in some particular locality, they are missionaries. They are persons sent by God, like Jonah, to preach the gospel. You are aware that Jonah was a crabbed, refractory prophet; he was not willing to go on the mission to which God ordained him; he fled from his presence. He is punished for being refractory: he is restored to the divine favour; for God is rich in mercy. He is reappointed to the same mission, and in the very same terms: "Rise, go to Nineveh, that great city." Were I to accommodate this to the present occasion, without violating the text, I would say, "Rise, go to Hindostan, that great and extensive and populous country, and preach unto it the preaching that the Lord of hosts commandeth." This I would say to the missionary we are about to set apart to this very interesting and important work. But I will not detain you with these introductory observations, but I would suggest to you the plan that I intend briefly to pursue in this discourse.

I. To show in a short statement, the divine warrant for preaching the gospel.

II. The matter contained in preaching it aright; or, in other words, some of its most important doctrines that ought to be made prominent in preaching.

III. The duty, at least some of it, devolving upon the person engaged in preaching it.

And then a brief application.

I. With regard to the first of these, to wit, the divine warrant for preaching the gospel, we can trace it up so high as the records of the Eternal. In the everlasting covenant man was contemplated as fallen, ruined, lost and undone; otherwise the idea of a covenant would have

been useless; otherwise there would have been no room for a mediator: for these supposed rebels against God, and no necessity for reconciliation. Even in that eternity, God intended in his purpose, that by the foolishness of preaching, those who believe in Christ should be saved. So soon as this foul rebellion against God had been committed, we find this warrant announced in a more visible form, though very briefly, in those memorable words, in which sentence is pronounced upon the deceiver who beguiled our first parents, and at the same time the destruction of his kingdom announced, and the exaltation of the Saviour predicted: "It shall bruise thy head, and thou shalt bruise his heel." Here the triumph of Messiah, and the destruction of Satan's empire, are clearly presented to us, though in a very brief compass. We find in the lapse of time, as it rolled along in its stream, that this very brief promise, this declaration of the Saviour and of his triumph, was further developed and expanded in subsequent revelations. And we find it increased in this respect, down to the very commencement of Christianity, especially to the time of Moses. We find particular advances by personal appointments on the part of God, as in the case of Enoch, in the case of Noah, of Melchisedec, of Abraham, of Isaac, of Jacob, and of the patriarchs. But in the Mosaic economy it was erected into a systematic form: a regular priesthood was established, sacrificial offices appointed, laws and carnal ordinances established, and the priests appointed as instructors; for we are told that "the priest's lips should keep knowledge." We find this again progressively advancing through the medium of judges and prophets, and after the close of the Old Testament economy by the synagogues, down to the time of John the Baptist, who was sent by God for this purpose, he came preaching the doctrine of repentance for the remission of sins.

After our Lord Jesus Christ had been baptized, we find him appointing twelve, and after the twelve seventy others, to go and preach the gospel of the kingdom in all those parts whither he himself was about to go. And we find our blessed Lord, after his resurrection from the dead, when conversing with his disciples, during a visit to them, making a full appointment, which was to continue permanently to the end of time; saying unto the disciples, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be damned." Here is an appointment of the preaching of the gospel, establishing a divine warrant beyond the possibility of contradiction, on the part of any Bible-believer. But although they were thus commissioned, they were commanded to stay in Jerusalem until the reception of the Spirit of God from on high, "the promise of the Father," which they had heard from Jesus Christ. And this was most miraculously accomplished on the day of Pentecost, by such an abundant effusion of the Holy Ghost that they spoke with tongues that they never understood before, and could converse fluently and freely in all the languages of the vast multitude, collected from almost every part of the world, so that every one heard them speak in his own tongue the wonderful works of God, in reference to the crucifixion, the death, the resurrection and the ascension of the Lord Jesus Christ.

It may be said, however, that this may establish a warrant for the apostles and those preceding them; but what warrant have we for the preaching of the gospel from that period to the present? The answer is plain. By the command of God these apostles were to commit this gospel to faithful men, who should be able to teach others also;

and this they did by the laying on of the hands of the presbytery and prayer. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery," is the advice of Paul the apostle, or rather the orders of Paul the apostle to Timothy. Now this ministry, which was thus commenced by Divine appointment, is permanent: it will continue to the end of the world. If it be asked how does this appear, I refer you to the declaration of our Lord. He says, "Go ye into all the world and preach the gospel to every creature; and lo, I am with you always, even unto the end of the world." Now this secures the perpetuity of the preaching of the gospel. It secures the continuance, the unbroken continuance, the uninterrupted succession of a gospel ministry. Let us look at the words for a moment.

"Lo, I am with you *always*, even unto the *end of the world*." Suppose a time had occurred when no ministry had existed, when the succession was destroyed, and the chain of continuity broken, how could it be said that Jesus Christ was with them? How could he be with a nonentity? The very fact of his being with them, secures their existence in an unbroken succession, from the apostles down to the present time, with ministerial authority, but not possessed of the peculiarities of the apostolic character, which no man now on earth possesses, and consequently none are now apostles, in the proper sense of the words.

But another question may be asked here; although this be granted with regard to the gospel ministry, in the New Testament times, in its continuance and uninterrupted succession, how does it come that you license to preach those that are not ordained, that never have experienced the imposition of hands, or how do you set apart for this purpose? This is worthy of a moment's consideration. We deny that such persons have the gospel ministry: they have no part of it; for the ministry is one and indivisible. Why then do they preach, if they have not the gospel ministry? I answer, in the following manner. All will admit that whatever talents God has given to any of us, we have a right to use them for his glory and the good of society. If he has given to any talents fitted to edify others, it is their duty to do it in a proper and legitimate manner. If they are able to instruct in a public manner, as preachers, it is well. Yet they themselves are not to be the judges of their own qualifications for this work. In order to their being allowed thus publicly to preach the gospel, they must have a competence of learning, be tried by the presbytery, who are competent judges of their qualifications for this work, and then, after passing them, they are to undergo trials before the people, to see whether or not they will approve of them, and consequently call them.

II. The doctrines that the preacher ought to exhibit to the people. What are these doctrines? They might all be summed up in one sentence, "*Christ Jesus, and him crucified*"—the plan of salvation, the knowledge of our Lord and Saviour Jesus Christ. But to be a little more in detail, I would observe,

(1.) A doctrine he is to make particularly prominent, and urge and impress with all the powers of which he is possessed, is, that mankind are sinners—dead in trespasses and in sins—utterly unable of themselves to perform any good work while continuing such, having nothing to expect but a certain fearful looking for of judgment and fiery indignation, that shall be revealed from heaven, when Jesus shall come to be glorified in his saints and admired in all them that believe. This is to be held before

them in a most prominent manner; and it is among the very first things that they ought to be acquainted with, and impressed by. For you know that the whole need not a physician, they care not for one; it is those that are sick. Let them then know most impressively their disease, and then they will be willing to employ the physician.

(2.) The doctrine of a Trinity in unity, or of a Trinity; for the very word Trinity involves in it three in one: it is a tri unity. This is a doctrine that lies at the very foundation of the possibility of salvation to perishing sinners. It is not the foundation of salvation itself; for that is the love, the unmerited love of God. But independently of the doctrine of a trinity, I am not able to conceive, nor did I ever talk with a man who was able to conceive, how there could have been a possibility of salvation had there not been a trinity in the Godhead. It is true that this might have been the case, and salvation not followed, for all possibles do not follow. But at the foundation of real and actual salvation lies the love of God; for from all eternity he so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life. Now in this Trinity in the Godhead, the Father is the first person, and in the covenant of grace he represents the sovereign majesty of the Trinity as the first person in that Trinity, as it was fit he should do, being the first person. Now the Father, in the name of the Trinity, demands satisfaction. This is his province in the initiatory functions of the everlasting covenant. He demands satisfaction on those sinners who have rebelled against the God of heaven, who have dared to insult the majesty of the Trinity. He demands satisfaction to law and justice. He could not otherwise be just in justifying the ungodly. His justice is immaculate. If sin is committed, justice must punish it. The rectoral government and administration of God in the universe demands it: it cannot be dispensed with: it is impossible. But the question is, where shall this satisfaction be obtained, which is demanded by the first person in the Trinity? Man cannot render it: he is wretched and miserable, and poor and blind and naked,—utterly impotent; he can do nothing but add iniquity constantly to transgression, still becoming further in debt to God. He cannot obey the divine law: he cannot render satisfaction to justice in any other way than by his own eternal sufferings. How then shall the satisfaction be rendered? In the constitution of the everlasting covenant the Lord Jesus Christ comes forward and says, “I will be their ransom: I will pay their debt. Lo, I come, in the volume of the book it is written of me. I will become mortal, to redeem them from going down to the pit. I will satisfy for them, the just for the unjust; I will magnify the law and make it honourable, that I may bring them unto God. Let all their iniquities be laid upon me. I will bear their griefs, I will carry their sorrows.” Thus the Son makes the proposal thus the counsel of peace is between them both. The Holy Ghost, the third person in the adorable Trinity, experiences infinite delight, and sits there as a witness attesting the transaction. He engages in that same stipulation, that he will apply this redemption which the Son has promised to obtain. Mercy and truth were thus to meet together, and righteousness and peace mutually to embrace. Truth springs out of the earth, and righteousness looks down from heaven. Thus it was, and thus alone, that God could be just, and justify the ungodly who believed on the Lord Jesus Christ.

But it might further be observed, that as suffering was indispensably

necessary, for the soul that sinned must die, and as the Divine nature is impassible and cannot suffer, Jesus, simply as God, could never have achieved the conditions of the covenant, he could never have satisfied the conditions of the covenant, but a body was prepared; and consequently the apostle observes, that "when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." And thus he took upon him our nature, and was made bone of our bone, and flesh of our flesh. But his was a sinless and spotless humanity, uncontaminated and untainted by the pollution of Adam's sin. "The Holy Ghost," said the angel, "shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." And in his life he evinced the holiness of his humanity, for we are told that he was "holy, harmless, undefiled, separate from sinners," "going about doing good." And when the tempter came he found nothing in him to seize upon. He went about healing the sick, cleansing the leper, raising the dead, —constantly employed in the mitigation and removal of all human woes. And when he had thus actively fulfilled all the precepts of the divine law, he paid also its penalty; being delivered up to the accursed death of the cross. Oh! what a death! shameful, painful and ignominious: a death for criminals of the vilest character. But the Lord Jesus Christ hid not his face from shame, and spitting and buffeting, or stripes of any kind. Hence we are told by the prophet Isaiah, "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed." So the Lord Jesus Christ suffered in our room and stead, the just for the unjust, that he might bring us unto God, all the tremendous sufferings which the Father's wrath inflicted upon him. In the agonies of the garden his sufferings were so great that he sweat as it were great drops of blood falling down to the ground. and his humanity shuddered, so as to make him say, "Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine, be done."

But, although this presents to us a finished salvation upon the part of the Lord Jesus Christ, it is utterly unavailing unless something exists or takes place in relation to the sinner. He will not be saved by it. It will avail him nothing, independent of a certain position into which he must be brought. He must be united to the Lord Jesus by the bond of the Spirit, and by faith. Independent of this, he has nothing to expect but the fearful looking for of judgment formerly intimated to you.

You may ask how this is accomplished. I would observe to you, that the Holy Ghost purposed in God's eternal decree for salvation, to arrest the sinner in his career of wickedness, and unite him to the Lord Jesus Christ, as a life-communicating head. When this life is communicated to him, the very first act of the spiritual vitality which he now experiences, is an act of faith, embracing the Lord Jesus Christ in all his offices, as prophet, priest and king, as made of God unto sinners, "wisdom and righteousness, and sanctification and redemption." Jesus Christ and the soul thus become one, and all that Jesus has and is, has done and stood surety for, belongs to the individual thus united. Yes, Jesus' righteousness is his: it is his, not by imputation, but it is his by union, by mystical identification with Jesus Christ. For he and Christ, in the moment of union, are legally one, and whatever Christ did and suffered in the stead

of the sinner, is the soul's now, as much as it is Christ's, only that Christ personally wrought it out. God thus imputes this righteousness to us, because it became our own by union with the Lord Jesus Christ. If we are in Christ, we cannot but be justified; for, "there is no condemnation to those that are in Christ." Adam's sin becomes ours not by imputation: God cannot impute any thing to one that does not belong to him. Impute means to charge with something of which the person is not guilty. God could not charge Adam with any thing of which he was not guilty. But how was Adam guilty? He fell and violated the covenant of God, and consequently he incurred his displeasure, and we all fell in him: his sin is our sin, as having sinned in him by virtue of federal identification with him as our federal head. He having sinned, we have sinned, and God imputes it to us because it is our own.

Another doctrine, and the last that I shall mention, that the missionary, that is, every preacher of the gospel, must inculcate, is the diligent use of means. Here is a most important consideration. The universe is a system of means. God himself works by means, unless when sometimes he miraculously interposes, and often even the miracles that God has wrought were wrought by the medium of means. When Christ healed the blind man, he made clay with spittle, and anointed his eyes; he used a means for securing the end, although it was still miraculous. This is the strongest demonstration of the necessity of means. But every one sees the necessity of them in the common operations of life. Who expects a house to rise without means? Must he not bring the materials together, and have builders?

Nay, in every thing in life we recognise the necessity of means. Yet, alas! how many are there who expect to go to heaven without regard to the means of grace, which he has appointed in his blessed word.

III. Some of the most important duties devolving on the missionary. Let me here again, in consequence of its importance, say, impress upon the minds of your auditory, impress with all possible assiduity and diligence the conviction that they are sinners by nature and sinners by practice. Tell them that while they continue such, they have nothing to expect but the vengeance of Almighty God here and eternally hereafter; this you ought to do.

(2.) I would refer the missionary to God's statement to Jeremiah, in his prophecy, 1st ch. 10th v. "See, I have this day set thee over the nations, and over the kingdoms, to root out and to pull down and to destroy, and to throw down, to build and to plant." Here is a remarkable commission. There are six things specified here. There are four of them pretty much in relation to the same thing, and the other two to different parts of the same thing:—"To root out and to pull down, to throw down and to destroy." All may have a reference to the same thing. What is the missionary to root out? Every thing in the human heart contrary to sound doctrine and the power of godliness. By the way, however, I should observe to you, that this command is given to him ministerially, and not magisterially. He is denouncing these things and telling them, not that he may act as a magistrate and punish, for the weapons of our warfare are not carnal. He is then to eradicate from the human heart all the hidden works of darkness—all the works of the flesh. He is to tear down every thing in every establishment, whether civil or religious, I mean doctrinally tear down, which is opposed to scripture. He is to plant and build. This has reference to operations of an opposite charac-

ter that he is to carry on, namely, he must plant the seeds of grace doctrinally, with all his might and power, and all the eloquence of which he is possessed, in the hearts of young and old. He is to plant all the graces of the Spirit as enumerated by the apostle to the Galatians. All these he is to describe, to recommend, to enforce, and doctrinally to plant. He is also to build up, and this is the last thing in the catalogue. And what is he to build up? He is to build up saints in their holy faith. He is to give them joy in believing, as far as his instrumentality can go. It is to build up the church of God, by the addition of faithful, honest, sincere and devout members; to build up her interests with all his might. . . . It is to root out all heresies and errors of every kind; for he is called to root out as well as to pull down.

(3.) It behooves the missionary to cherish a spirit of accommodation: whithersoever he may go, it is of great consequence to his success. Let us call his attention for a moment to the apostle Paul's declaration on the subject. It says, "I am free of all men." Mark his expression, "I am free of all men, yet have I made myself servant unto all, that I might gain the more. To the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, that I might gain them that are without law. To the weak became I as weak, that I might gain the weak." In a word, "I became all things to all men, that I might by all means save some." And how does he close this account? "I did so," says he, "for the gospel's sake." Now, if the great apostle Paul was thus condescending, if *he* had a spirit of this description, how much more ought weak mortals like us, so far his inferiors, we missionaries of the cross of Christ, to endeavour to "become all things to all men, that we may by all means save some."

(4.) But, again, the missionary must learn to endure hardness, difficulties, crosses, losses, persecutions and tribulations. The church of God is a society in a militant state, in a fighting condition: all the ministers of religion are soldiers or officers in that church. Now it would be a shame for a soldier to talk about sleeping on a bed of down, or walking on carpets, or indulging in those things calculated to render him effeminate. So the missionaries of the cross of Christ must learn to endure hardness. Our Saviour tells them so in the very commencement. "In the world ye shall have tribulation." The apostle Paul tells us, "Of the Jews five times received I forty stripes, save one. Thrice was I beaten with rods, once was I stoned; thrice I suffered shipwreck; a night and a day have I been in the deep." But what do all these hardships signify, compared with what our Saviour endured when he was wounded for our transgressions and bruised for our iniquities, and bore the chastisement of our peace? Now, if these things were done in the green tree what shall be done in the dry? When you are called to endure hardness, remember what Christ suffered; who, though perfectly holy, harmless, undefiled and separate from sinners, endured these things as our Lord and Saviour.

(5.) Another thing that the missionary must attend to, and that in a very particular degree, is to observe the signs of the times. I shall very briefly touch upon this subject. Perhaps, my brethren, since the Christian era there never was a more eventful period than the one just now passing over us. Look about! there is neither man, woman, nor child that has not heard of the wonderful transactions in the old world. Look

at those tyrants that have been hurled from their thrones, banished from their kingdoms. Look at those rotten despotisms that have been hurled to the dust—scattered to the winds. Look at those people that have been treated as serfs, and ground down to the earth, beginning to feel that they are men,—beginning to assert their independence, their rights, their liberty, and making the tyrants that overawed them and treated them so badly, tremble before them. Go to Vienna, to Berlin, to any of those cities in Europe where these commotions have arisen, and you will see wonderful works. Ezekiel xxi., “And thou, profane, wicked prince, whose day is come, when iniquity shall have an end: Thus saith the Lord God, remove the diadem, and take off the crown; exalt him that is low above him that is high. I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is, and I will give it him.” “Then the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High.” And the time shall come when the saints shall possess the kingdom for ever and ever. How sublime are these transactions, in the manner in which God is riding over the European continent in awful vengeance in his fiery chariot. It puts you in mind of that sublime passage in Habakkuk: “God came from Teman, and the Holy One from Mount Paran. Selah. Before him went the pestilence and burning coals went forth at his feet. He stood and measured the earth; he beheld and drove asunder the nations, and the everlasting mountains were scattered. The perpetual hills did bow; his ways are everlasting. I saw the tents of Cushan in affliction, and the curtains of the land of Midian tremble. Was the Lord displeased against the rivers? Was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thy horses and thy chariot of salvation?” Is not the Lord now riding in vengeance and fury through these European nations, and giving them, or at least soon will, give them blood to drink, for they are worthy? Has he not been bringing fiery indignation on the very seat of Antichrist, curbing the temporal influence of the man of sin, who sat in the temple of God so long? . . .

(6.) But farther, he is to remember that he is a steward of the mysteries of God. And in stewards, it is necessary that a man be found faithful: faithful in giving a certain alarm, and blowing the trumpet. When the question is proposed, “Watchman! what of the night?” he must be prepared to give a proper answer. But a steward must not only be faithful; he must be affectionate and tender. This is particularly necessary in a herald of the cross, in a missionary of Jesus Christ. He must be affectionate, that the people may verily believe that he has a most sincere desire to promote their temporal as well as their spiritual interests; that the people may be persuaded he is not seeking theirs but them, that he may present them perfect in Christ Jesus. But the steward is also to be fervent. The gospel of the Lord Jesus Christ and its truths must be so presented that every one will believe that you feel a deep interest in their immortal concerns, and that you yourself feel their power, and are penetrated with a sense of their value. The remark of the play-actor in Paris to the bishop, may not be inappropriate here. The bishop asked him how it was that the people were more fascinated with his fictions from the stage than with his realities from the pulpit? Because, said the player, we present our fictions as if we believed they were realities, while you present your realities as if you believed they were fictions,

for want of that fervour that is necessary. The ancient Roman bard has a beautiful expression, "Si vis me flere, dolendum est, primum ipsi tibi." If you mean me to be affected by what you say, you must first make me believe that you are affected by it yourself; if not, I go away without any permanent impression being made upon my mind. And, finally, my brethren, he must be a prayerful man, a prayerful character. All his sermons must be steeped in prayer. Steeped seed will sometimes grow much better and more luxuriantly than seed not steeped. Steep the seeds that you sow in prayer to Almighty God, and you may expect they will grow and flourish. This, at least, is a means that you are bound, on your part carefully and conscientiously, to employ. Remember, my brethren, that prayer is the body of dependence on Almighty God, and every rational being is bound to pray. What does prayer suppose?—that we want something. Every dependent being wants something; and every being that wants something is bound to pray. Even the devil is bound to pray, although he cannot. Let us, then, "be instant in season and out of season, exhort and rebuke, with all long-suffering and doctrine," and read frequently the advice that the apostle Paul has given in 1 Tim. ch. iii. There you have the character and conduct delineated for a good minister of Christ.

Application (1.) Jonah, you see, was a missionary: but he was a crabbed, ill-natured missionary. If any of you cultivate the missionary character, avoid this part of it in him. Be submissive to all the providences of Almighty God. Sometimes you may be in hardships and distress, and God may on these occasions provide a gourd for you. But take not too much pleasure in that gourd. Look upon it merely as a temporary thing. It may spring up in a night: it may perish in a night. No: look beyond it. Look to the author that gave it. Look to the Lord Jesus Christ for help. Many difficulties you will have to meet and conquer.

(2.) The responsibility is awful and great. Who is sufficient for these things? If properly pondered and thought upon, it is almost enough to deter one from entering upon the office at all. Who is sufficient for these things? No man. But, blessed be God, our sufficiency is of him and not of ourselves. Although we can do nothing, we can do all things by Christ strengthening us. Prayer will be of much use in such cases; "Be careful for nothing, but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God," and he will supply all your wants. And while we are commanded to work out our own salvation, with fear and trembling, we are told that it is God who worketh in us, to will and to do of his own good pleasure.

Finally, while we recognise the necessity of the preaching of the gospel, its arduous character, the hardships connected with it, its vast responsibility,—ought we not to feel much compassion for the missionary? Ought we not to pray for him with great fervour? Surely, my brethren, it is our duty. Ought we not to do more; ought we not to contribute of our substance, as far as in us lies, that his uncomfortable position may be made as comfortable as in our power? All who believe the doctrine that I am preaching to you will be disposed to assist the missionary with their prayers and purses.

Romanism.

REASONS FOR ABJURING ALLEGIANCE TO THE SEE OF ROME.

A LETTER TO THE EARL OF SHREWSBURY, BY PIERCE CONNELLY, M. A., FORMERLY RECTOR OF TRINITY, NATCHEZ, LATE DOMESTIC CHAPLAIN TO THE EARL OF SHREWSBURY.

DEAR LORD SHREWSBURY,

The friendship with which you have honoured me for more than fifteen years,—from the day when your kind courtesy first brought you to my modest apartment in “Via della Croce,” and subsequently led you to stand sponsor for me upon entering the Church of Rome,—which at last placed me in the confidential relationship of your domestic chaplain and in close intimacy,—a friendship proclaimed so honourably to me in my absence, and ever proved so affectionately at home, and which, on an occasion of great affliction, supported me by a sympathy given with manly frankness, but with all a woman’s gentleness,—such a friendship, deeply felt and dearly remembered, imposes it on me, almost as a duty, to offer you publicly, if not an apology, at least the reasons, for my renouncing, as much against my feelings as your own, not only a position of much happiness and many worldly advantages, but the religion, which at one-and-thirty years of age I had deliberately chosen, and to which you solemnly took upon you to answer for my fidelity.

You doubtless will remember my printed letter to my Bishop, when I gave up my preferment in the Protestant Church in America, long before taking any more decisive step. You will remember the principle which lay at the bottom of all my dissatisfaction with Protestantism, and what dear Bishop Otey called, my horror of the restless spirit of democracy in Church and State.

I am not yet ashamed of that principle, however I may be of the conclusions to which it led me. Nor am I ashamed of having been deluded into thinking purity and charity to be synonymous with morality in a Church which showed me such living examples as Gwendaline Talbot and Carlo Odescalchi.

Hierarchical subordination, whether in State or Church, in a kingdom or in a family, I still consider the only basis for a community to be built upon; the tranquillity of order, the only tranquillity that deserves the name. And the virtues of the angelic persons I have named, (and of others I could mention, not yet gone to their reward,) seen so nearly as I saw them, were enough to establish Rome’s claim to sanctity, if they had only been Rome’s real coinage. But they were not. They were the pure gold that counterfeiters show you to make their base coin current.

Facts, moreover, so often a fatal source of error, from being misunderstood or imperfectly comprehended, had previously helped to lead me astray in the great matter of religion. I saw the masses of slaves around me apparently beyond the reach of the Protestant Church; while, at no great distance, on the banks of the very same river, the Roman Catholic clergy had over them absolute control, and the pious white laity of their communion thought it no shame to kneel side by side with the negroes at the foot of a common altar. I saw in the Church of Rome not only an ability to conquer, as I supposed, unto God, but an ability to control effectively and to satisfy the spirits of those it conquered. I saw a wonderful unity of dogma, and, as I supposed, a logical congruity in the system built upon it.

But what I saw required a constituted "power" as well as a commission, a human Head with a divine authority; and such an authority,—an authority which could make *doubt* anathema,—to be just or valid, must be infallible. I wanted supernatural attributes embodied visibly. I started with wholly mistaken notions of the Church of Jesus Christ on earth. I was more than half a Romanist before I ever dreamed of Rome. And when, at last, I so avowed myself to myself, it was upon no examination of such dogmas as transubstantiation, the merit of good works, or the like; it was in submission to a polity which I believed to be divinely established upon earth, and to stand upon the same level as the highest dogma. I became a Roman Catholic wholly and solely on the ground of there being amongst men a living, infallible interpreter of the mind of God, with divine jurisdiction and with authority to enforce submission to it. Well do I remember the elaborate argument of one of the most distinguished—if not the most distinguished—of the canonists of Rome, which convinced me of the right and duty of papal persecution. And I defy any honest man of ordinary capacity to resist the argument, if he once acknowledge the *lowest* pretensions of the Papal Church. To burn heretics whenever practicable and expedient, (and it is now inculcated on the Roman Catholic children of England by command of Dr. Wiseman,) is as binding as abstinence upon a Friday.*

From the moment that I accepted infallibility and a visible supreme headship over Christendom, I frankly and deliberately gave up my reason, or at least, in all matters of faith and discipline, solemnly purposed to renounce it. From that moment I never examined one single doctrine of the Church of Rome with any other view than to be able to defend it against heretics and other "infidels." And I not only gave up myself, body and spirit, but, God forgive me! I gave up all that was intrusted to me, all that was dear to me, to my new obedience. I believed myself to be the most thorough of Roman Catholics, a very fakir in my allegiance; and my ecclesiastical superiors believed me to be so too.

How often the strange *unreality* of this deep conviction must have occurred to you, dear Lord Shrewsbury, since our sad parting! Like the infallibility on which it was founded, it was a delusion. I never was wholly a subject of the mysterious Church of Rome, no more than tens of thousands of others who live and die in her.

I had put my natural affections under ban, I had renounced the senses

* A proposition denying the right of the Papal Church to do so, was solemnly condemned by Pius VI. "Thefts, adulteries, murders, committed by the true believer, may be concealed, even at the expense of what we call perjury; but the crime even of secret heresy, nay, even of suspected heresy, stands in another category. Rome knows no horror like her horror of heresy. But, next to heresy, the highest of all sins in her catalogue is the VOLUNTARY TOLERATION OF A HERETIC. With a heretic all bonds are *de jure* broken; and it is only by a cursed necessity that they may be submitted to *de facto*. No matter what may be the danger of the denunciation, no matter what may be the fate of the denounced, the brother is bound, as he hopes for heaven, to betray his brother, the child his own father, the wife her husband. Nor is the want of power to bring proof any excuse whatever from the obligation. And not only is this denunciation of the nearest and dearest a bounden duty, but the fierce zeal that would lead a man voluntarily to assist in torturing the doomed HERETIC is, to this day, solemnly set forth in the public liturgy of Rome as a blessed title to canonization: and, year after year, the people of Italy and Spain are summoned to kneel before the altar of 'St. Ferdinand of Castile,' and bless God for the model-king, who, whenever a HERETIC was burnt, came forward, and with his royal hands heaped fagots on the pile, which, as he believed, anticipated hell."—"CASES OF CONSCIENCE, by Pascal the Younger."—*Bosworth, Regent Street*. The Author gives the fruitful but irrefragable authorities at length.

which our Lord himself bade his Apostle, St. Thomas, appeal to finally. I had renounced much of my private reason. But I never had let go my conscience.

And so I never was—you are not, my Lord, you never can be—truly a Romanist. No man can be *truly* a Romanist who is not so *unlimitedly and without reserve*. Conscience and the creed of Pius IV. are contraries, contradictories. To make a consistent, congruous Roman Catholic, there must be unreasoning submission in morals as in faith. Bellarmine's inference from the Roman Catholic doctrine is only the inference of common sense. That doctrine practically blots God out from the moral government of all who believe it. "*The Church,*" (that is, the baptized, says Bellarmine,) "*is inviolably bound to believe that to be morally good which the Sovereign Pontiff commands, and that morally bad which he forbids.*" The conscience must be ready to be given up to another and for another, who is held to represent Omnipotence, who is held to have the right to absolve from all individual responsibility, and to whom obedience paid blindly is accounted the very highest practice of Christian virtue. "LET HIM THAT DESIRES TO GROW IN GODLINESS GIVE HIMSELF UP TO A LEARNED CONFESSOR, AND BE OBEDIENT TO HIM AS TO GOD. HE THAT THUS ACTS IS SAFE FROM HAVING ANY ACCOUNT TO RENDER OF ALL HIS ACTIONS. THE LORD WILL SEE TO IT THAT HIS CONFESSOR LEADS HIM NOT ASTRAY."*

But though my allegiance to the Church of Rome was a delusion, and a culpable delusion,—for it had its origin in carnal-mindedness and pride, it was most sincere. The sacrifices which I made, and the ways in which I proved my devotedness, you, my dear Lord, and many other illustrious Roman Catholics, will not need to be reminded of, and will not allow to be forgotten. At the time I made those sacrifices, they were the almost involuntary expression of my passionate love to the Church of my imagination and my hope. They are even now my poor excuses to myself. Devotion to any cause, as to any person, finds its natural utterance in sacrifices. And to the last, it was not from sacrifices nor sufferings that I drew back—I drew back from nothing, even in my most secret thoughts, till I was required to be a *conscious* partaker in undoubted sin.

The great well-spring of practical iniquity in the Church of Rome is what are called, THE COUNSELS OF PERFECTION.

These counsels are *poverty, chastity, and obedience*, practised according to a vow. A vow of any of them, or of all three, may be made and *religiously* observed, either by persons living in the world of business or of fashion, or by persons living in a community separated from the world. The three vows do not, however, even in this latter case, constitute what is called a "religious" man or woman: and indeed, so far as I know, there is not a single religious woman, or legally professed nun, in any convent either in England or Scotland, though there are hundreds who believe themselves to be so, and who are not likely to be undeceived, any more than they are ever likely to learn that they have the right to demand a confessor of their own choosing.†

To constitute a religious, or one whose vows are recognised by the Church of Rome, it is necessary that the vows should have been made in an established community which has been solemnly acknowledged and, ac-

* "St. Philip Neri," quoted by Liguori.

† I was once admonished, in writing, by the superior of a religious congregation, how extremely dangerous it was for a nun to be made acquainted with this fact.

ording to set forms, proclaimed to Christendom, by the Pope, as an order of the Church of Rome. Such, for instance, is the community of the Benedictines or the Jesuits. In the case of a female, moreover, in order to constitute a religious, it is necessary that she should be *cloistered*, that is, imprisoned for life. Finally, it is necessary, for either man or woman, that the vows should be perpetual. Any other religious vows, *no matter with what solemnity of words or ceremonial they may be made, are only simple promises*, which a bishop or a priest can at any moment dispense from, at the pleasure of *either* party, the presumed consent, or *even the privity* of the person who has made the vows being unnecessary.*

As of course *all* vows are merely conventional in the Church of Rome,† the Pope can dispense with those of a real religious, but, inasmuch as such vows are acknowledged to be really vows, and not only nominally so, the Pope reserves to himself the right to dispense from them.

A vow of *poverty*, in the mind of the Church of Rome, whether made in religion or out of it, does not include any idea of want, or suffering, or abjection. It allows the use of the largest amount of wealth, and when expedient, the proudest show of state, and the freest indulgence in luxury. It does not even forbid the personal possession or acquisition of property of any kind, with *dominium radicale*, provided the right of appropriating it to private purposes at private discretion be not set up nor exercised. It only forbids the possession or the use of property by the individual *independently*.

Nay, it may be well to add,—for these are truths as little known to Roman Catholics in general as to Protestants,—that the obligation of the vow of poverty, even in religion, does not require that a valid license, given to an individual to make use of wealth, should be limited to virtuous or lawful purposes. That license once given, the individual is as free from the obligation of his vow, as if it never had been made. He stands upon the footing of any unsworn person, just (say the divines quoted by Liguori) as when the Pope by dispensation allows near relatives to marry, he not only authorizes the marriage, but he takes away the sinfulness of incest, even if there should be no marriage.‡

The vow of *chastity* is frequently confounded with the celibacy of the clergy. There is no connexion whatever between the two things, beyond their unity of purpose. The only vow exacted of the Papal clergy is the pontifical, or, in fact, is the vow of obedience to the Pope or his delegate-bishop. Rome has never dared to exact the vow, or even the promise of chastity from any candidate for holy orders, either before, or at, or after ordination to the priesthood.

Celibacy, in the priests of the Papal communion, is not only wholly and merely a matter of discipline, but it is only a matter of local disci-

* *Dispensatio potest impetrari non tantum pro ignorante sed etiam invito.*—LIGUORI.

† This is so absolutely and unlimitedly true, that though the Pope is at liberty to swear what he pleases, *it is impossible for him to bind himself*,—the Vice-God,—by any oath that he may make. This was logically proved and frankly maintained, without contradiction, by the General of the Jesuits in the Council of Trent. “Suppose,” said Laynez, “the Pope were to engage, under a solemn oath taken by himself, not to make use of his dispensing power—the oath would cease to be obligatory the very instant that charity counselled him to break it!” PALL. CON. TRID. XXI. 14.

‡ Non est censendum quod superior dans licentiam, eam limitet tantum ed usus licitos; quia ipse dando licentiam generalum, vult et *potest* tollere impedimentum, quod subditos habet ex licentiæ defectu ad vendendum. Pari modo ac si Pontifex dispenset cum consanguineis ad matrimonium, non solum dispensat ad actum conjugii sed tollit malitiam incestus, *etiam quoad copullic.* THEOL. MOR. v. 31, II.

pline, which it has never been thought wise to make universally obligatory upon the priesthood of that communion. And this fact has for some reason or other been recently acknowledged in a letter written by Dr. Wiseman to Mr. Allen, a clergyman of the Established Church. The letter is dated Jan. 26, 1851, and without prevarication truly states, that "the" (Roman) "Catholic Church considers clerical celibacy as a matter of discipline. Hence many churches in communion with Rome have a married clergy."* And you, my Lord, may be aware that Julius III. (the Monte of the Tridentine Council) commanded Cardinal Pole to legalize the marriages of the secular Papal clergy in England, and that Pius VII., following the example of his predecessor, of "blessed memory," by a bull, dated August 15, 1801, did the same thing for France. These concessions, however, were not made for any moral purpose, but out of political expediency. Bellarmine frankly prefers certain incontinence in the clergy to their tolerated marriage. Nay, he goes further, and says, "for any who have made a vow of continency, it is a greater crime to marry than to give themselves up to incontinence."† And the comparative value which Rome sets upon the purity of those who minister at her altars, may be inferred from this—that their habitual disregard of this obligation, provided it be modest—that is, provided there be no public scandal, (and no marriage,) is not a bar to their lawful daily celebration of the holy Eucharist. It is not the crime, but the scandal, that is visited with ecclesiastical censures. And the crime must not only be public, but also notorious, or evident to the majority of the neighbourhood or of the convent; "ut factum (continuum *or habitual*) non solum sit publicum, sed etiam notorium, seu ita evidens majori parti viciniae, seu collegii, ubi ad minus sint decem, ut nulla, possit tergiversatione celari."

The vow of *obedience* is, in general, the only one that is recommended to persons in married life, or to those who have not made up their minds to enter into religion.

How far the obligation of this vow reaches, internally and externally, when once made, will be best told in the words of Ignatius Loyola. "It is impossible to deny that OBEEDIENCE includes not only the doing of what is commanded, and the willing of what is done, but the submission of the judgment also; that whatever is commanded should be thought right and true: for OBEEDIENCE is a HOLOCAUST, wherein the whole man, without any reserve whatever, is immolated to his Creator, by the hands of his minister. The noble simplicity of blind obedience is gone, if, in our secret breasts, we call in question whether what is commanded be *right* or *wrong*."

Cruelty in the Papal clergy has always been proverbial; but its relentless exercise under the authority of this vow, upon hundreds of thousands, from the troops of religious sent out to certain death on speculation, that they may be boasted of, down to its secret victims, practised on in convent walls, or, more secret still, those for whom no mother-abbess nor sister-nun exists to give hope of sympathy; timid women, cut off from the world which they still live in—can no more ever be imagined, than it ever will

* Of the authenticity of this letter the following note is sufficient evidence: "The Rev. H. Allen begs to inform the Rev. Pierce Connelly, that the correspondence between Cardinal Wiseman and himself respecting the Eastern Maronites, has been published in the Brighton Gazette of the 13th of the present month. Brighton, Feb. 26, 1851."

† De Monachis, lib. ii. c. 30.

be told. The last sort are, perhaps, beyond the reach of remedy; but that a Protestant nation, which paid so dearly to give freedom to the poor negro, and now by law protects the Indian widow even from herself, should tolerate convents of oathed nuns, is to me now little less amazing than would be the selling of Government-licenses to kidnap women for Australia. Such nuns, as is avowed by the Papal authorities here in England, are, *de facto*, prisoners for life, and will not voluntarily be allowed to be released from their secret confinement, unless they can compass a moral impossibility.*

It is true, that though these counsels are most absurdly, and to any but a Roman Catholic, blasphemously held to be higher and holier than any commands of God, natural or revealed, they are still called only *counsels*. They are not pretended to be commands. But they are made, more especially the last of them, that of obedience, to be quite as operative as any divine commands. They have always been a source of fearful power to the Roman priesthood, but their lay-development in our own day has immensely multiplied that power, till it has become incalculably great, and from its secrecy, incalculably mischievous.

By the lay-development of the religious or monastic principle, I mean the new doctrine which maintains the duty of universal obedience to a priest, and consequently the sinfulness of any man's being guided by his own conscience, or, as expressed by wretched Dr. Wiseman, "the obligation" of every baptized man "to submit himself to the direction of another in whatever concerns his own soul." Your Lordship will remember the indignation with which, the most devoted of Romanists as I believed myself, I tore the pages out of the little work which contained this last discovery in Roman morality, when it was first shown to me. Simply as a falsehood, the proposition is bad enough; but it is its uses that best show its wickedness.

With himself for judge, my Lord, no man's crime is ever resolved upon without something of a scruple; no man's crime is in secret ever thoroughly applauded, or even quite forgiven; but, with another man to keep his conscience in the name of God! with absolution ready, or—*probability* making absolution superfluous, or—a "director's" warrant given beforehand! audacity becomes a part of faith, and remorse a criminal mistrust. A husband, a father, or a king, is struck down with as steady a hand as any sentenced felon. The eighteen Ravallacs go forth, one after another, to their task with as firm a step as any Calcraft.

The Church of Rome, as is well known, has at this late day, solemnly adopted Alphonzo de Liguori as her authorized exponent of what is right and what wrong in human actions. This Liguori has insured salvation to every one who should blindly obey some one or other Papal priest. But the persuading of the superstitious and bigoted of both sexes, and a vast majority of at least female Roman Catholics, that *not* to submit thus blindly to some priest was inevitable damnation, was such a carrying out of the monastic principle as Loyola, or even Laynez, never dreamed of, and is

* "If she chooses to put on the black veil, then she will not be free in conscience to leave the convent; that is, it cannot be allowed her to violate the solemn promises she will then have made to God. . . . Whoever has been subject to such compulsion, (to enter a convent,) may protest against her profession at any time within five years after it, and, if she can prove that her profession was made against her will, she will be allowed to quit the convent."—A Letter to the Editor of the "Times," signed "I. W. HENDREN, Bishop of Clifton."

such a multiplication of Papal police as Paul III. or the devil could hardly have hoped for three hundred years ago.

But the power given to the Papal priesthood as a polity is not the only nor the most frightful consequence of this doctrine.

What fancy-sins, so to speak, what sins upon individual account, are piled up, heap upon heap piled up, unsuspectingly, or at least unhesitatingly and without remorse, may easily be imagined, whenever the eyes are opened to see, and the heart enlightened to understand another Papal doctrine, that of *PROBABILITY*.

It is a principle in Zoroaster's code of morals, that, in any doubt about an action, whether it be good or bad, we must abstain from doing it. The now established doctrine of Rome is just the opposite. A doubt about an action's being unlawful, at once makes it lawful. The doubt may be thrown away upon the faith of *probability*.

Nor does the doctrine of probability stop here. Rome has laid it down as a principle in her morality, that *personal conviction* of the unlawfulness or dangerousness of an action is no bar whatever to its being lawfully "directed" by a priest, or virtuously perpetrated by his penitent. The opinion of any one unrepudiated theologian makes a *probability*. And the "director" is at liberty to be silent as to what he himself in his conscience believes right, and to give advice according to what is made probable by the idiognosticism of any unheard of casuist, by the authority of some individual Sanchez or Escobar. "Confessarius, aut alius vir doctus potest consulenti respondere secundum aliorum probabilem sententiam, si forte ei hæc sit favorabilior, prætermissa etiam propria probabiliore et tutiore." Consequently,—and the logical conclusion, so far from being kept *in petto*, is published "urbi et orbi;"—any Roman Catholic may without blame wander up and down the earth, from one director to another, till he find one to his mind, and thus have sacred warrant to do what in his soul he believes to be a deed of sin. "Non sunt damnandi qui adeunt varios doctores donec unum reperiunt faventem sibi." Nay, adds the adopted infallibility of Liguori, the search for this anticipated absolution is itself a proof of moral orthodoxy: the predetermined sinner will have *probability* before he indulges himself in crime! "Intendit sequi opinionem!"

Why, my dear Lord, what must men be turned into, if ever the general practice of the world could be brought down to the level of Roman Catholic principles?

All that, in unsophisticated minds, constitutes the distinction between saints and devils is at an end. A Roman Catholic living in the world may aspire to "perfection." He enters into a lay "aggregation" of some religious order, makes his vow of obedience, and may any day have the duty of shooting his Sovereign imposed on him, with the authority of fourteen at least of the most illustrious Jesuit doctors, Sa, Valentia, Delrio, Heisius, Marina, Cardinal Toledo, Zuares, Lessius, Salas, Tanner, Castropalao, Becan, Gretzer, and Escobar. Or, he may keep a certain liberty, and, acting on Liguori's hint, choose an "agreeable" director, who will indulge him in poisoning his own father, which, according to the Church of Rome, may occasionally be innocent and lawful.

It is not a dozen years since this new complete system of morality was solemnly adopted by the Church of Rome.* It is not, even now, known

* When I say, new complete system, I mean of course *comparatively* new. But it has been under consideration nearly three hundred years. It has had the benefit of Pascal's immortal commentary, and was as thoroughly understood when it was adopted as it is possible any system of morals ever should be.

by name to one in a hundred of the educated Roman Catholic laity. Yet the wonderful organization of the Jesuits, who are the great patrons of the system, has made it almost the only one followed practically by the priests, or at least the one greatly preferred by the authorities of the Church of Rome. I was indeed, as your Lordship may perhaps remind me, allowed to renounce it for myself so lately as 1845 at Rome, at a board presided over by the Cardinal-Vicar, upon my examination for admission to the Papal priesthood; but it must be remembered that it was under high protection, that Gregory XVI., by a *proprio-motu* rescript, addressed a year before to the Cardinal-Vicar, had commanded me to be received to the priesthood without delay or interstice, and, moreover, that the only person likely to protest, the representative of the Jesuit general, was absent at the moment of the discussion, which was cut short by authority. Moreover, I did not impugn the system which I rejected for myself. No Roman Catholic would dare to do so. The Papal Church has solemnly and irrevocably made herself responsible for it. Other systems she may still tolerate, this one only she adopts and recommends, and of course forbids to be impugned. "The works of St. Alphonso (Liguori) not only do not contain any proposition whatever which can be called schismatical or scandalous, but also none which are either pernicious, erroneous, or rash; the morals, therefore, of this saintly Bishop cannot be censured, without setting up as a censor of authority itself—without in fine, censuring the decisions of the Holy See."* And in Liguori's morals, perjury is made a duty obligatory upon all men. Truth is absolutely repudiated *per se* as being equally dangerous to society with falsehood; and among the practices which may be occasionally innocent, are set down, as I have just said, a wife's secret murder of her husband, a subject's murder of his sovereign, and a child's of his parent! † Every

* "LIFE OF ST. ALPHONSO LIGUORI," edited by the "Fathers of the Oratory," "approved and recommended" by Dr. Wiseman, vol. v. 296. *Richardson and Son*, London.

† The following are among what the Dublin (Roman Catholic) Review very accurately terms "The decisions of the Church" of Rome:

"TO SWEAR WITH EQUIVOCATION WHEN THERE IS A GOOD REASON, and the equivocation itself is lawful, IS NOT WRONG; for where you have a right to hide the truth, and you do it without a lie, no irreverence is done to the oath. Indeed, if it be done WITHOUT ANY GOOD REASON IT IS NOT PERJURY: for, according to one meaning of the word, or limited mental reservation, you swear the truth."

"It is certain, and commonly held by all divines, that with a good reason, it is lawful to make use of equivocation, and to confirm the equivocation with an oath. The reason is, that we are not deceiving our neighbours, but, for some good reason, letting them deceive themselves; and on the other hand, we are not bound to speak according to the minds or meanings of other people, if there be a good reason; and any honest purpose, such as taking care of our money, or our bodily or ghostly serviceables, is a good one. There is, indeed, a question, whether it be a grave sin thus to swear without a good reason. Viva says it is: and so does Busembaum, as he asserts, with Layman, Sanchez, and others, commonly. But he is wrong in citing Sanchez, and calling his opinion common. For Sanchez holds the contrary; and so do Cardinals Lugo and Cajetan, and the Salamanca doctors, with Soto, Valdez, &c., &c., and Busembaum himself thinks their opinion probable."

"On the other hand, it is lawful to use reservation *non-purely* mental, even with an oath, provided there is a possibility of detecting it by circumstances. This is the common opinion of nearly all divines. Even the over-rigid theologians deny that it is unlawful to use *non-purely* mental reservations. And the reason of it is, that if it were not lawful to use reservation *non-purely* mental, there would be no way left of concealing a secret—though you could not reveal it without loss or inconvenience,—and this would be as mischievous to human

chain which binds men to each other is broken by the Papal Church. The only one she leaves unbroken is that which binds men to herself.

Supposed infallibility led me into the communion of exclusive Rome. And no dogma taught by her would ever have made me doubt that infallibility. It is her moral theology, her prescribed working as a practical system, that has made the falseness of her pretension to infallibility as clear to me as any one of Euclid's demonstrations.

Facts not to be misunderstood, facts authorized, avowed, defended, persevered in, facts of iniquity in isolated families and in combined kingdoms, opened my eyes to see that the spiritual despotism of the Papacy is used every where alike recklessly, to defend and establish either the right or the wrong; to propagate either the most blessed truths, or to perpetuate the grossest errors; to require of men what is beyond the reach, and contrary to the purpose of their creation, or to make crimes black as hell pass for beautiful and holy under colour of obedience; but that it is always at war with every natural, every social, every civil relation, always breeding domestic and political anarchy as cover for priestly domination to be hidden under.

There is, blessed be God, a vast amount of holiness *in* the Church of Rome; but it is not *of* her. I think it might be demonstrated that it is never sanctity that makes a "Saint" in the Church of Rome. The title, to modern canonization at least, is singularity, moral picturesqueness, no matter if beautiful or ugly, something to be run after, something to flatter pride and turn folly to account. The homely simplicity of ordinary duty is alien from Rome's ideas of merit and reward. Down to its minutest exhibitions, Papal holiness is histrionic. If a "saintly" mother writes

intercourse as lying. The Pontiff's (Innocent XI.'s) condemnation of mental reservation is rightly to be understood of reservation *purely* and *strictly* taken; and that only can be called true *mental* reservation which is made *only* in the mind, and remains so concealed, that by no means can it possibly be discovered from outward circumstances. And hence Cardenas and Felix Potesta say, that as often as any one is required to conceal another's disgrace, he may lawfully say, *I know nothing about it*; that is, *I know nothing about it proper to be told or fit to answer.*"

"If the crime charged be secret, then the witness may, nay, he is bound, to swear that the accused is innocent."

"It is lawful to kill him by whom it certainly appears that snares are prepared to kill you; as, for example, if a wife knows that in the night she is to be killed by her husband, if she cannot escape, she may anticipate him."

"It is lawful to kill one who attacks your property, if it is of value, and cannot be otherwise defended or recovered again, than by the death of him who would tear it from you." (Diripientis,—the distrainer, for instance.)

"It is asked, whether it is lawful for clergymen and monks to kill an unjust attacker of their valuable goods? Lugo and others affirm this as more probable, because the right of defence is a part of natural law, and, therefore, competent to every one."

"The question is, Whether it is lawful to anticipate an aggressor? Cardinal Lugo, Bannez, Vasquez, Molina, &c., say that it is not necessary in order to kill an invader in your own defence, that the other should have begun to molest you; it is sufficient if he is prepared to do so."

"Although on account of any contumely, such as if a gentleman is called a liar, it is not lawful to kill another, because the affront may be and usually is, repelled otherwise, Diana, Lessius, Hurtado, and twelve others, agree that it is lawful, if the aggressor should try to strike with a stick or hand, any man of rank or station, and he is not able otherwise to avert the insult."

These "decisions of the Church," are taken from "Cases of Conscience."—*Bosworth, Regent Street.* The original authorities,—every one of which I have verified,—are given by the author.

a letter to an infant daughter, she is no longer simply and dearly her mother, but she is her mother, in some "bonds" or other, in some "wounds" or other, or in some "sacred heart." "Saintly" friends are no longer merely friends, or friends in Christ, but they are friends "in the Virgin Mary," or "in St. Philomene;" and nuns, who know no more of Latin, than a parrot of his gibes, can hardly address their brothers or sisters, or even their parents, without "Pax Christi," "Charitas," "Sanguis Domina Nostri," or some other heartless epistolary masquerading to begin with. I have been present at a pontifical high mass, solemnly, and with show of great devotion, chanted on a stage, in sport, before cardinals and generals of orders, by noble boys under twelve years of age, in costly albe and dalmatic, chasuble and mitre, made expressly for the mimic worship. And I have celebrated a real mass, in a college chapel, where the cloth of gold, which covered reverently the tabernacle of the reserved sacrament, had only to be lifted up, to reveal filth that stank!

There is, blessed be God, still power for good in the Roman priesthood, and, in hundreds and hundreds of its members, there is a desire only for what is good. But great as may be the power of an individual priest for good, it is infinitely greater for evil. Sincere as may be an individual priest's desire for good, in the great polity of which he is an agent, often a blind agent, the good itself is always, and necessarily, a means of evil; nay, its chief value is as a means of multiplying evil. I have had experience in the Confessional, from princes downward, and out of it, such as perhaps has fallen to the lot of no other living man, and my solemn conviction is that a celibate priesthood, organized like that of Rome, is in irreconcilable hostility with all great human interests.

Go from one corner of the globe to the remotest opposite; take the experience of families in the highest or the very lowest rank, of the most cultivated or the most barbarous nations;—the same strange concord of result, wherever Papal influence predominates, shows a still more strange unity of purpose.

Men may be kept like domesticated animals, as in Paraguay, like savages, as in Ireland, or, as in France, they may be cockered with every comfort and every luxury of material, æsthetic civilization; they may be democrats as in America, or democrat-hatching absolutists any where; but no more in the land of Galileo than in the Rocky Mountains, no more at Oxford than in Timbuctoo, are they left with the intellect untethered, or the moral sense at large; nowhere is individual or even universal conscience recognised as an authority; nowhere is a government of laws attempted or even possible; nowhere is sacredness of person any more respected than sacredness of soul. The liberty of common men—is the liberty of beasts within a park; the liberty of kings,—a sort of game-license from the "Supreme temporal Governor of Christendom."

Inborn reverence for man's fellow-man or self-respect is incompatible with spiritual subjugation. And, while the most unnatural incest, committed with a dispensation, ceases to be sinful, the tie that binds a woman to her husband, a son or daughter to a parent, a mother to her child, is venerated only according to a hostile priest's notions of expediency: as for loyalty to a native sovereign! in Rome's philosophy it is a baby's fondness for a doll, something to be grown out of along with spiritual baby-hood.

All the world has seen his religion make a brave and generous boy-Emperor's sign-manual worth less than the word of honour given you by

any savage Indian. All the world has seen to what it can bring a king, whose virtue has never failed when it was tolerated by his priest. All the world has seen what was plotted in Germany, and Italy, and Spain, and France, under the secret inspiration, and now glories in the open sanction, of the Papal Church. All the world knows what has been done by Pontifical command to check attempted civilization in Ireland, and to keep up deadly hate between the Protestant Saxon and the Papal Celt. And all the world knows the pretext for emperors, kings, and Louis Napoleon Bonaparte's helping to bring back the days of "St." Hildebrand and Paul III.

But all the world does not know that Rome loves kings, or emperors, or military adventurers just as little as she loves the rabble, and is as ready to turn her hand against them. All the world does not know how long and with what "Satanic instinct" the Papal Church has been preparing for the present development of the democratic element in Europe, nor with what consummate tact she counted on its incapacity for self-organization, and cruelly turned it to her own account. All the world does not know that La Mennais, like Ventura, was once the honoured of the Vatican, that the cry of universal suffrage was got up in France by the clergy of 1835; that already in 1837, so wise a statesman as Prince Metternich, (who at that time did me the honour to invite me to enter the Austrian diplomacy,) seemed as well persuaded as the general of the Jesuits, (who hated him cordially,) that Rome was likely, under democracy, to be as powerful as when, under despotism, Aquaviva had dictated his individual will to Europe, and taken equal vengeance on popes, kings, or communities that were refractory. All the world does not know that lay "aggregations," (which had been suppressed by command of Benedict XIV., the friend of Pombal and Ganganelli,) were restored in England in 1838. All the world does not know that the pretext of Red Republicanism in France was an after-thought of those who had long preached unceasingly, in every drawing-room in England or on the Continent, into which they were admitted, from this single text—*Almost all things are purged with blood; and without shedding of blood is no remission*, till the Latin of their Vulgate, "*Sine effusione sanguinis, nulla remissio*," became familiar as a proverb with many at least of the legitimist aristocracy of France. All the world does not know that Rome had never any horror, but a burning desire, for violence, no real fear whatever but of civil independence and the freedom of the press, and that she is at this moment in alliance with Socialism in Great Britain.* All the world does

* I cannot resist quoting the following extract from, unhappily, one of the ablest political writers of the day. "Few, even of educated Englishmen, have any suspicion of the depth and solidity of the Catholic dogma, its wide and various adaptation to wants ineffaceable from the human heart, its wonderful fusion of the supernatural into the natural life, its vast resources for a powerful hold upon the conscience. . . . We incline to think that the Roman Catholic reaction may proceed considerably further in this country ere it receives any effectual check. The academical training and the clerical teaching of the upper classes have not qualified them to resist it. At the other end of society there are large masses who cannot be considered inaccessible to any missionary influence, affectionately and perseveringly applied. Not all men, in a crowded community, are capable of the independence, the self-subsistence, without which Protestantism sinks into personal anarchy. The class of weak dependent characters, that cannot stand alone in the struggle of life, are unprovided for in the modern system of the world. . . . The co-operative theorist appeals, however, and successfully, to the uneasiness felt by the feeble in the strife and pres-

not know that the Antonelli of Ferdinand and Francis-Joseph and absolutism in 1851, is the tri-colour Antonelli of Minghetti and Galetti in 1848, the bravest reformer of the reform ministry, as poor Minghetti himself told me he then was.* All the world does not know that the same men who now dread nothing but the *mob*, would have raised "Te Deum," in St. Peter's, in 1848, had they seen the palaces of Doria, Borghese, and the other Roman princes sacked, and all within them pitchforked by the Contadini. (I quote the very words used to me at the time in Rome, by a chamberlain of the Papal Court,) because those princes were acquiescent in the expulsion of the Jesuits from the "Holy City." All the world does not know how so moderate a cardinal as Vanicelli groaned aloud in Rome for the blood-running gutters of Naples, and deplorably protested that three thousand bayonets would drown the bastard Papal Constitution, and float back the middle ages, at the very moment when that new-born Constitution was still, almost daily, solemnly presented to the people from the balcony of the Quirinal.—"There would be a little misery! but Rome would be Rome again!" All the world does not know how the Pope's chief adviser in the affairs of the United Kingdom, —to whom, in fact, the Cardinal Secretary of State referred them, when he referred them to the Propaganda,—all the world does not know how he only anticipated with prophetic joy, in March, 1848, what has been slowly brought about in December, 1851, nor how he blessed God fervently that there was a good hope "England would now at last be *crushed*" by the union of Ireland with the unemployed standing army of France, and drew a hopeful picture of "my friend Shrewsbury, and the rest of the proud Saxon nobility, down on their knees" to Celtic priests. All the world does not know to what sort of antagonistic dignity and fearful influence, this very thorough hate of England raised that subject of Queen Victoria in her Majesty's own home dominions. All the world does not know the secret of other dignities unlawfully conferred in this kingdom, in the name of God, simply upon a reputation of double-dealing and a supposed capacity for mischiefs. Nor does all the world yet know how deeply the demagogical power of the Papal priesthood is felt, nor how humbly it is acquiesced in, in high quarters in this country, nor how sadly it has lowered even ministerial loyalty. All the world does not know at what sacrifice of national reputation and of personal honour and veracity, the influence of this hostile clergy at the hustings, and its silence

sure of the world: he fills the imagination with visions of repose and sympathy: he awakens the cravings for unity and incorporation in some vast and sustaining society. And, whence is this desire, disappointed of its first promise, to obtain its satisfaction? Is it impossible that it may *accept proposals* from the most ancient, the most august, the most gigantic organization which the world has ever seen?—that it may take refuge in a body which invests indigence with sanctity, —which cares for its members one by one,—which has a real past instead of a fancied future, and warms the mind with the colouring of rich traditions, which in providing for the poorest want of the moment enrolls the disciple in a commonwealth spread throughout all ages and both worlds? *Whatever socialistic tendency may be diffused through the English mind is not unlikely, in spite of a promise diametrically opposite, to turn to the advantage of the Catholic cause.*" "BATTLE OF THE CHURCHES."—Westminster Review for Jan. 1851.

* It was *not* upon any petition of the people, or of the army, nor at the desire of the ministry, but, by a *proprio-motu* command of Pius IX., when Cardinal Antonelli was residing with him in the Quirinal, as Secretary of State, that the Papal troops of the line were made to wear the tri-colour riband on their breast—in, if I am not mistaken, the month of April, 1848.

elsewhere, has been purchased here in England as well as in Ireland. The world does not know these things. But I know them, and I know much more.

I know this same Church of Rome, in its petty schemes of anarchy in families, more hateful and more devilish than when it deals with nations.

I have seen priests and bishops of the Church of Rome, their own convictions disregarded, and all responsibility to God and to society thrown off, in the instinct of hostility to man's natural relationships, (in spite, too, in one instance, of the private commands of the Pope himself,) I have seen them band together, for the mere sake of a legacy or a life interest, to break down laws which are looked upon, even by savages, as the most sacred of all, divine or human. I have known a husband taught and directed to deal double in the sacred matter of religion with his own high-born wife, a brother with his own high-born sisters, wives with their husbands, and daughters without number with their trusting parents. I have known, in Derbyshire, a young lady not eighteen years of age, the daughter of a widowed mother, the mother also a Roman Catholic, seduced into a convent under false pretences, kept there in spite of every effort of her family, with the approbation of the Papal authorities, and only delivered by my own public threat, as a priest, of application to the civil power and consequent fear of scandal. I have seen clerical inviolability made to mean nothing less than license and impunity. I have read to the pure and simple-minded Cardinal-Prefect of the Propaganda a narrative, written to a pious lay friend by a respected Roman priest, of such enormities of lust in his fellow-priests around him, that the reading of them took away my breath,—to be answered, "Caro mio, I know it, I know it all, and more, and worse than all; but nothing can be done." I have known a priest (here in England) practise Liguori on his clientele simply as an amateur of wickedness, apparently without conscious malice, just as he would try poison upon dogs or cats; an Iago, without even an imaginary wrong from any body. I have known this creature get up, and very successfully, a miracle,—(I have proofs in his own handwriting,)—at the very moment when, as a brother priest satisfied me, he was experimenting in seduction. But nothing could be done! I have known a priest received and honoured at a prince-bishop's table, when the host knew him to have just seduced a member of his own family. But nothing could be done! I have been mocked with false promises by dean and bishop in denouncing a young priest in whose bed-room,—and before there had been time for him to dress himself,—in broad day, in England, under a convent-roof, I had myself found a young nun, apparently as much at home as her confessor was himself. I have been forced to let pass, without even ecclesiastical rebuke, a priest's attempt upon the chastity of my own wife, the mother of my children, and to find instead, only sure means taken to prevent the communication to me of any similar attempt in future.

This is a part of what has come within my own experience. But it is not yet the worst of that sad experience.

I have seen priests of mean abilities, of coarse natures, and gross breeding, practise upon pure and highly gifted women of the upper ranks, married and unmarried, the teachings of their treacherous and impure casuistry, with a success that seemed more than human. I have seen these priests impose their pretended divine authority, and sustain it by

mock miracles, for ends that were simply devilish. I have had poured into my ears what can never be uttered, and what ought not to be believed, but was only too plainly true. And I have seen that all that is most deplorable is not an accident, but a result, and an inevitable result, and a *confessedly* inevitable result of the working of the practical system of the Church of Rome, with all its stupendous machinery of mischief.

And the system is irrevocable and irremediable.

Gregory XVI.—who had himself, as he supposed, “per instinctum Sancti Spiritus,” established it,—in the latter days of his life, (under, as is thought, the influence of clear-sighted Rossi, hated of the Jesuits more than hell,) showed symptoms of discontent, and sent a deputation of cardinals to the general of the Jesuits to command moderation in its developments in France. He died. And Pius IX., on his succession, openly revolted (and this was all it was intended that he should do) against the intolerable arrogance of Jesuit rule. That amiable pontiff survived Graziosi, Ximenes, Palma,* and his first vanity. Place for repentance was found for him, and he made his peace with the great society at Gaeta.

The brief transfer of the Papal See to that ill-omened spot will be remembered in history when the memorials of the Popes at Avignon are dust. There the whole fearful system of Medina, Mariana, Escobar, and Sanchez, worthy of the nether Tartarus, came practically into operation as a constituent part of European polity. Armies are henceforth to enforce on races what, until now, there had been a certain discretion allowed in practising upon families and individuals.

And the system is irrevocable and irremediable. It must be what it is, or it must cease to be.

Anti-Slavery.

EXTRACT FROM THE CONCLUDING REMARKS OF “UNCLE TOM’S CABIN.”

The following appeal from Mrs. Harriet B. Stowe, the authoress of “Uncle Tom’s Cabin,” we transfer to our pages, in the belief that it will be read with much interest, and produce a happy effect upon the minds and hearts of those who may be disposed to apologize for, if not defend, the system of American Slavery.—ED.

For many years of her life, the author avoided all reading upon or allusion to the subject of slavery, considering it as too painful to be inquired into, and one which advancing light and civilization would certainly live down. But, since the legislative act of 1850, when she heard, with perfect surprise and consternation, Christian and humane people actually recommending the remanding escaped fugitives into slavery, as a duty binding on good citizens,—when she heard, on all hands, from kind, compassionate and estimable people, in the free states of the North, deliberations and discussions as to what Christian duty could be on this head,—she could only think, These men and Christians cannot know what slavery is; if they did, such a question could never be open for discussion. And from this arose a desire to exhibit it in a *living dramatic reality*. She has endeavoured to show it fairly, in its best and its worst phases. In its *best* aspect, she has, perhaps, been successful; but, oh! who shall say what yet remains untold in that valley and shadow of death, that lies the other side?

* Graziosi, the Pope’s anti-Jesuit Confessor, is said to have opportunely died a natural death. Ximenes, the chief editor of the “Labaro,” the organ of the Gioberti party, (anti-Mazzini,) Rossi, Prime Minister, and Palma, Latin Secretary, were all openly murdered in Rome, and their assassins have not been, and never will be, brought to justice.

To you, generous, noble-minded men and women of the South,—you, whose virtue, and magnanimity, and purity of character, are the greater for the severer trial it has encountered,—to you is her appeal. Have you not, in your own secret souls, in your own private conversings, felt that there are woes and evils, in this accursed system, far beyond what are here shadowed or can be shadowed? Can it be otherwise? Is *man* ever a creature to be trusted with wholly irresponsible power? And does not the slave system, by denying the slave all legal right of testimony, make every individual owner an irresponsible despot? Can any body fail to make the inference what the practical result will be? If there is, as we admit, a public sentiment among you, men of honour, justice and humanity, is there not also another kind of public sentiment among the ruffian, the brutal and debased? And cannot the ruffian, the brutal, the debased, by slave law, own just as many slaves as the best and purest? Are the honourable, the just, the high-minded and compassionate, the majority any where in this world?

The slave-trade is now, by American law, considered as piracy. But a slave-trade as systematic as ever was carried on on the coast of Africa, is an inevitable attendant and result of American slavery. And its heart-break and its horrors, can they be told?

The writer has given only a faint shadow, a dim picture, of the anguish and despair that are, at this very moment, riving thousands of hearts, shattering thousands of families, and driving a helpless and sensitive race to frenzy and despair. There are those living who know the mothers whom this accursed traffic has driven to the murder of their children; and themselves seeking in death a shelter from woes more dreaded than death. Nothing of tragedy can be written, can be spoken, can be conceived, that equals the frightful reality of scenes daily and hourly acting on our shores, beneath the shadow of American law, and the shadow of the cross of Christ.

And now, men and women of America, is this a thing to be trifled with, apologized for, and passed over in silence? Farmers of Massachusetts, of New Hampshire, of Vermont, of Connecticut, who read this book by the blaze of your winter-evening fire,—strong-hearted, generous sailors and ship-owners of Maine, is this a thing for you to countenance and encourage? Brave and generous men of New York, farmers of rich and joyous Ohio, and ye of the wide prairie states,—answer, is this a thing for you to protect and countenance? And you, mothers of America, you, who have learned, by the cradles of your own children, to love and feel for all mankind,—by the sacred love you bear your child; by your joy in his beautiful, spotless infancy; by the motherly pity and tenderness with which you guide his growing years; by the anxieties of his education; by the prayers you breathe for his soul's eternal good;—I beseech you, pity the mother who has all your affections, and not one legal right to protect, guide, or educate, the child of her bosom! By the sick hour of your child; by those dying eyes, which you can never forget; by those last cries, that wrung your heart when you could neither help nor save; by the desolation of that empty cradle, that silent nursery,—I beseech you, pity those mothers that are constantly made childless by the American slave trade! And say, mothers of America, is this a thing to be defended, sympathized with, passed over in silence?

Do you say that the people of the free states have nothing to do with it, and can do nothing? Would to God this were true! But it is not true. The people of the free states have defended, encouraged and participated; and are more guilty for it, before God, than the South, in that they have *not* the apology of education or custom.

If the mothers of the free states had all felt as they should, in times past, the sons of the free states would not have been the holders, and, proverbially, the hardest masters of slaves; the sons of the free states would not have connived at the extension of slavery, in our national body; the sons of the free states would not, as they do, trade the souls and bodies of men, as an equivalent to money, in their mercantile dealings. There are multitudes of slaves temporarily owned, and sold again, by merchants in northern cities; and shall the whole guilt or obloquy of slavery fall only on the South?

Northern men, northern mothers, northern Christians, have something more to do than to denounce their brethren at the South; they have to look to the evil among themselves.

But, what can any individual do? Of that, every individual can judge. There is one thing that every individual can do, they can see to it that *they feel right*. An atmosphere of sympathetic influence encircles every human being; and the

man or woman who *feels* strongly, healthily and justly, on the great interests of humanity, is a constant benefactor to the human race. See, then, to your sympathies in this matter! Are they in harmony with the sympathies of Christ? or are they swayed and perverted by the sophistries of worldly policy?

Christian men and women of the North! still further, you have another power; you can *pray*! Do you believe in prayer? or has it become an indistinct apostolic tradition? You pray for the heathen abroad; pray also for the heathen at home. And pray for those distressed Christians whose whole chance of religious improvement is an accident of trade and sale; from whom any adherence to the morals of Christianity, is, in many cases, an impossibility, unless they have given them, from above, the courage and grace of martyrdom.

But, still more. On the shores of our free states are emerging the poor, shattered, broken remnants of families,—men and women, escaped, by miraculous providences, from the surges of slavery,—feeble in knowledge, and, in many cases, infirm in moral constitution, from a system which confounds and confuses every principle of Christianity and morality. They come to seek a refuge among you; they come to seek education, knowledge, Christianity.

What do you owe to these poor unfortunates, oh Christians? Does not every American Christian owe to the African race some effort at reparation for the wrongs that the American nation has brought upon them? Shall the doors of churches and school-houses be shut upon them? Shall states arise and shake them out? Shall the church of Christ hear in silence the taunt that is thrown at them, and shrink away from the helpless hand that they stretch out; and, by her silence, encourage the cruelty that would chase them from our borders? If it must be so, it will be a mournful spectacle. If it must be so, the country will have reason to tremble, when it remembers that the fate of nations is in the hands of One who is very pitiful, and of tender compassion.

Do you say, "We don't want them here; let them go to Africa?"

That the providence of God has provided a refuge in Africa, is, indeed, a great and noticeable fact; but that is no reason why the church of Christ should throw off that responsibility to this outcast race which her profession demands of her.

To fill up Liberia with an ignorant, inexperienced, half-barbarized race, just escaped from the chains of slavery, would be only to prolong for ages the period of struggle and conflict which attends the inception of new enterprises. Let the church of the north receive these poor sufferers in the spirit of Christ; receive them to the educating advantages of Christian republican society and schools, until they have attained to somewhat of a moral and intellectual maturity, and then assist them in their passage to those shores, where they may put in practice the lessons they have learned in America.

There is a body of men at the north, comparatively small, who have been doing this; and, as the result, this country has already seen examples of men, formerly slaves, who have rapidly acquired property, reputation and education. Talent has been developed, which, considering the circumstances, is certainly remarkable; and, for moral traits of honesty, kindness, tenderness of feeling,—for heroic efforts and self-denials, endured for the ransom of brethren and friends yet in slavery,—they have been remarkable to a degree that, considering the influence under which they were born, is surprising.

The writer has lived, for many years, on the frontier line of slave states, and has had great opportunities of observation among those who formerly were slaves. They have been in her family as servants; and, in default of any other school to receive them, she has, in many cases, had them instructed in a family school, with her own children. She has also the testimony of missionaries, among the fugitives in Canada, in coincidence with her own experience; and her deductions, with regard to the capabilities of the race, are encouraging in the highest degree.

The first desire of the emancipated slave, generally, is for *education*. There is nothing that they are not willing to give or to do to have their children instructed; and, so far as the writer has observed herself, or taken the testimony of teachers among them, they are remarkably intelligent and quick to learn. The results of schools, founded for them by benevolent individuals in Cincinnati, fully establish this.

The author gives the following statement of facts, on the authority of Professor C. E. Stowe, then of Lane Seminary, Ohio, with regard to emancipated slaves, now resident in Cincinnati; given to show the capability of the race, even without any very particular assistance or encouragement.

The initial letters alone are given. They are all residents of Cincinnati.

"B——. Furniture maker; twenty years in the city; worth ten thousand dollars, all his own earnings; a Baptist.

"C——. Full black; stolen from Africa; sold in New Orleans; been free fifteen years; paid for himself six hundred dollars; a farmer; owns several farms in Indiana; Presbyterian; probably worth fifteen or twenty thousand dollars, all earned by himself.

"K——. Full black; dealer in real estate; worth thirty thousand dollars; about forty years old; free six years; paid eighteen hundred dollars for his family; member of the Baptist church; received a legacy from his master, which he has taken good care of, and increased.

"G——. Full black; coal dealer; about thirty years old; worth eighteen thousand dollars; paid for himself twice, being once defrauded to the amount of sixteen hundred dollars; made all his money by his own efforts—much of it while a slave, hiring his time of his master, and doing business for himself; a fine, gentlemanly fellow.

"W——. Three fourths black; barber and waiter; from Kentucky; nineteen years free; paid for self and family over three thousand dollars; worth twenty thousand dollars, all his own earnings; deacon in the Baptist church.

"G. D——. Three fourths black; white-washer; from Kentucky; nine years free; paid fifteen hundred dollars for self and family; recently died, aged sixty; worth six thousand dollars."

Professor Stowe says, "With all these, except G——, I have been, for some years, personally acquainted, and make my statements from my own knowledge."

The writer well remembers an aged coloured woman, who was employed as a washerwoman in her father's family. The daughter of this woman married a slave. She was a remarkably active and capable young woman, and, by her industry and thrift, and the most persevering self-denial, raised nine hundred dollars for her husband's freedom, which she paid, as she raised it, into the hands of his master. She yet wanted a hundred dollars of the price, when he died. She never recovered any of the money.

These are but few facts, among multitudes which might be adduced, to show the self-denial, energy, patience, and honesty which the slave has exhibited in a state of freedom.

And let it be remembered, that these individuals have thus bravely succeeded in conquering for themselves comparative wealth and social position in the face of every disadvantage and discouragement. The coloured man, by the law of Ohio, cannot be a voter, and, till within a few years, was even denied the right of testimony in legal suits with the white. Nor are these instances confined to the state of Ohio. In all states of the union, we see men, but yesterday burst from the shackles of slavery, who, by a self-educating force, which cannot be too much admired, have risen to highly respectable stations in society. Pennington, among clergymen, Douglass and Ward, among editors, are well known instances.

If this persecuted race, with every discouragement and disadvantage, have done thus much, how much more they might do, if the Christian church would act towards them in the spirit of her Lord!

This is an age of the world when nations are trembling and convulsed. A mighty influence is abroad, surging and heaving the world, as with an earthquake. And is America safe? Every nation that carries in its bosom great and unredressed injustice, has in it the elements of this last convulsion.

For what is this mighty influence thus rousing in all nations and languages those groanings that cannot be uttered, for man's freedom and equality?

O, church of Christ, read the signs of the times! Is not this power the Spirit of Him whose kingdom is yet to come, and whose will to be done on earth, as it is in heaven?

But who may abide the day of his appearing? "for that day shall burn as an oven: and he shall appear as a swift witness against those that oppress the hireling in his wages, the widow and the fatherless, and that *turn aside the stranger in his right*: and he shall break in pieces the oppressor."

Are not these dread words for a nation bearing in her bosom so mighty an injustice? Christians! every time that you pray that the kingdom of Christ may come, can you forget that prophecy associates, in dread fellowship, the *day of vengeance* with the year of his redeemed?

A day of grace is yet held out to us. Both north and south have been guilty before God; and the *Christian church* has a heavy account to answer. Not by combining together, to protect injustice and cruelty, and making a common capital of sin, is this union to be saved,—but by repentance, justice and mercy; for not surer is the eternal law by which the millstone sinks in the ocean, than that stronger law, by which injustice and cruelty shall bring on nations the wrath of Almighty God!

Miscellaneous.

RELIGIOUS PERSECUTION.—EXPULSION OF FREE CHURCH MISSIONARIES FROM HUNGARY.—Since 1841, when a mission to the Jews was commenced in Pesth, by the Church of Scotland, the Rev. Messrs. Wingate and Smith have laboured peaceably, inoffensively, and successfully in that place. "Their mission, from the first, having embraced the supply of religious ordinances to British residents, they have preached every Lord's-day to those residents, numbering, at the commencement, about four hundred souls, though now greatly reduced by causes known to the British Government;—but by the recent proceedings of the Austrian Government, this, which was the only Divine service in the English language, in Hungary, has been suppressed. They have also preached in German to the converts from Judaism, who have, however, formed no new church, but have been received as members of the sanctioned Protestant communities. They have distributed Bibles and other religious books in Hebrew and other languages; but in so doing have adapted their proceedings to all existing laws, and under their care a large school has sprung up, superintended by a Jewish convert, and attended by three hundred and fifty children, about three hundred of whom are Jews, the rest Protestants, and no Roman Catholics.

"In these circumstances, after ten years' peaceable residence, which, by the law of the country, entitles a stranger to be treated as a citizen, Messrs. Wingate and Smith were, on the 15th of January, summarily, and without cause assigned, dismissed from Pesth and the Austrian dominions, after six days' definite notice; it having been intimated to them, that if they did not depart on the prescribed day, they would be forcibly expelled. They are both married, have children of tender age, and both presented medical certificates, attesting that a journey over so great a breadth of country in the depth of winter, and in the sickly state of several members of their families, would be attended with danger to health and life. This brief warning amounted to a virtual confiscation of a great portion of their property; but this law they regarded as trifling, when compared with the risk incurred by their families, for whose sake even a short respite would have been welcomed as an inestimable boon, but that was cruelly denied to them."

To represent the facts of this tyrannical expulsion, the fruit of priestcraft and despotism, a deputation, consisting of representatives from the Free Church of Scotland, the Protestant Alliance, and the Scottish Reformation Society, waited upon Earl Granville, at the Foreign Office. The Earl of Shaftesbury, in introducing the deputation to his Lordship, said, that although several of the gentlemen were not members of the Free Church of Scotland, yet they all sympathized with the object of the deputation, and were anxious to bring before his Lordship the particulars of this act of persecution, seeing that, if such things were allowed to go unnoticed, the effects would be injurious to the interest and progress of vital Christianity. The Rev. A. Moody Stewart then read a memorial to his Lordship, from which the preceding facts have been extracted.

Lord Granville received the deputation courteously, expressed his attachment to the principles of religious liberty, and intimated that he had communicated with Lord Westmoreland on the subject of their application.

We fear, however, there will be no redress unless it may be in the matter of property. We shall heartily rejoice if the new Foreign Secretary should show himself resolute in the maintenance of the liberties of British subjects in Hungary. But who can venture to hope that Popery and despotism will not prevail? Then we do fear that statesmen will trouble themselves but very little with the liberties of Christian missionaries. Let the case of Tahiti be accepted as proof of this. Much will depend upon the view of our Scottish brother's position taken by Lord Westmoreland. Nothing would gratify us more than to see our country a little more respected. The spirit of liberty and Protestantism can alone produce this. God forbid that we should go back upon the dial by a temporizing statesmanship!—*Ep. Rec.*

ROMANISM AT HOME.—The secular press is generally afraid to utter plain truth in regard to Romanism. The following article from the New York Commercial shows an exception to the rule: [Id.

We recently referred to a new work by the Rev. Dr. Murray, (the "Kirwan" whose name is *not* "as a sweet-smelling savour" to Archbishop Hughes.) describing the practices of Romanism in Roman countries. That book will open the eyes of many to the ignorance, immorality, and tyranny, that always follow in the wake of Popery's absolute rule. Very opportunely also comes another witness, who testifies to the unprincipled, insidious policy of Romish priests and their agents, and whose testimony is of equal reliability with that of the Rev. Dr. Murray. We refer to the Rome correspondent of the New York Evangelist, who narrates with some minuteness a series of petty, and, in themselves, contemptible tricks, by which, men, professing to be priests in the Church of God, demeaned their high office, and proved themselves to be coiners and utterers of deliberate untruths.

It is known that Mr. Chapman, the artist whose designs mainly formed the illustrations of Harper's "pictorial Bible," is now residing in Rome. While he and his family were previously residents in Florence, they were much annoyed by the attempts of certain priests and nuns to draw their children into Roman Catholic institutions, and seduce them with Romish practices. At Rome the parents were somewhat on their guard, and repeatedly prohibited their children (two boys and a girl) from retaining pictures and trinkets, given to induce them to go into Romish schools, churches, and convents. Finally, Mrs. C. was induced to take a woman into her family as a sort of nursery maid, having the oversight of the children. She was an Italian. The children were soon secretly taught to repeat other prayers than those taught them by their parents; that their parents were heretics, having no authority over them, and that in the priest was vested all such authority. They were then frequently taken to a certain convent, but were strictly charged to keep these visits secret from their parents.

Nevertheless, filial confidence was not yet entirely destroyed, and the young daughter told her mother of the nurse's conduct. The woman was, of course, promptly instructed to cease such practices. On the 19th of March the eldest boy was missed. The woman denied all knowledge of him, and it was suggested that he might have gone to see a review of the French soldiers. After two hours of anxiety, and the boy not returning, his younger brother exclaimed—"Perhaps he's gone to the convent." At this point, Mr. Cass, the American charge, was called in, to counsel. Taking the younger child with him, he went to "the convent" referred to by the child, to prosecute inquiries. We quote the sequel from the Evangelist's correspondence:

"The people, and also the superior of the convent, denied all knowledge of the boy—said he certainly had not been there. But from the way in which the younger boy had been received, (with caresses from several of the priests,) while he stood looking on unobserved at the end of the corridor, Mr. Cass was satisfied that there was deception in the matter. He insisted upon being shown through the premises of the convent, and was finally led through a passage into the adjoining house. Hearing a great confusion in the dining-room, as he approached, he became satisfied the boy must be in there, and directed the servant to show him in.

"He found there a priest, and a man and woman seated at the table; there was also a plate and a seat for another who was not to be seen. These worthy people, however, knew nothing of the boy. Mr. Cass then announced his official character, and threatened them with serious consequences if the boy was not given up. The next moment the lad was brought out of an adjoining chamber. He seemed a good deal confused; said, however, that the woman had sent him there, and told him to wait until she came in the afternoon; that the priest had ridiculed the idea of his being obliged to go back to his parents, who had no authority over him in religion; that they wanted him to stay in the convent; that they would illuminate the chapel, and have him baptized; and that he should have beautiful presents; and the Pope would bring him up, and pay all his expenses.

"The woman attempted no further defence, except to say that if she could only succeed in saving the souls of the children, all her sins would be forgiven her. She had the impudence, however, to call at the house the day after she was dismissed, to say from the priest, that if they got the children into the convent again, the parents would not be able to get them back!"

This is, indeed, a strange story for the present day. Mr. Cass, of course, represented this outrage to the Cardinal Secretary of State, who expressed himself much astonished, and promised to punish the priest. But as the old adage is good, "Like priest, like people," so probably we may say, "Like Cardinal, like priest;" and th-

Cardinal may delight as much in a "refuge of lies" as did the priest who denied all knowledge of the whereabouts of the child. But to what a demoralized condition must the Roman priesthood be sunk, that the priests themselves can so palpably violate truth and teach their people so to act; and what tyranny must that be which can thus by violence snap asunder the cords of love that bind parents to their children, and assume to themselves the affection and obedience which God has enjoined shall be first and unalterably given to parents! But such is Roman Catholicism, when it dare reveal itself in all its hideous inhumanity and immorality; and who can marvel that a free people are jealous of its every movement upon their own shores?

CRUEL PERSECUTION.—It is often said, and said with truth, that the spirit of Popery is always the same; but it is not often, especially in Canada West, that we meet with so practical an illustration of this fact, as that which forms the subject of the following narrative:—

Some years ago, a very poor Roman Catholic family from Ireland settled in this place. The parents were obliged to put out to service several of their children. One little girl was taken in by a kind lady, from benevolence, and something in the child's countenance which seemed to commend her. She was very ignorant, but desirous to learn. At length she began to read God's word. A brother, somewhat older than herself, often visited her on the Sabbath, and with her endeavoured to read the Bible. The lady with whom his sister resided gave him a Testament, and he was desirous to read it. He began to attend the Sabbath School, and to procure books from the library. Unhappily, this came to the priest's ears, who immediately told his father that these were bad books, and that they would ruin his child. He required, with all priestly authority, that his son should throw away the Testament, receive no more Sabbath School books, and immediately cease to attend. Sad to say, these injunctions were implicitly obeyed. But for this interference, this young man might have been a useful and honourable member of society, if not a polished stone in the temple of Christ. It is said the Testament was burnt. Instead now of visiting his sister to learn with her to read God's word, he became quite displeased with her for doing so. Not deterred by her parents and brother, she continued to read the Scriptures, and to advance rapidly in the knowledge of the truth. At length she began with some acquaintances to attend my ministry, and in the early part of last summer became a member of the Bible-class. Before this and for some time after, for fear of her parents and friends, she went occasionally to mass. Her brother threatened several times, if she did not leave off attending the Bible-class and the church, and attend mass, that he would shoot her. She was so disgusted with the "dumb show," and its gross idolatry, that she declared she would never again attend mass. She had often expressed a desire to be received into the Church, that she might show forth her love to Jesus by obeying His injunction—"This do in remembrance of me." Previous to our communion, on the first Sabbath of last February, she became a candidate for church membership, and after several interviews with her, when she was made fully aware of the nature of the ordinance, the qualifications necessary for its right and profitable observance, and the persecution to which, in all probability, such a step would expose her, she was admitted to membership. At this her friends were very much annoyed. Her father threatened to kill her. She has been waylaid on her way to the Bible-class, and urged to throw away the Bible. She has suffered persecution even from those who should have been her natural protectors.

The very tender mercies of Popery are cruel, when even a mother, by its soul-ruining influence, can outrage a mother's feelings. Seeing that severity would not do, her father came to try persuasion. He told her how kind (cruel kindness) they would all be to her, and that she would be set at liberty to go to what church she pleased, did she but go home with him. She firmly refused. He quickly changed his tone for that of wrath, and in the true spirit of popery, told her she was possessed of the devil, and would go to hell. His daughter is steadfast in the truth; and her deportment, under her persecution, is as becometh a Christian. She has been prevented for the last few Sabbaths from enjoying the public means of grace, which is of itself an affliction to her. I trust she is taught by the Spirit of God, though the papists say, (and I have good reason to believe it came from the lips of the priest himself,) that the Free Church and the devil have carried away Mary Hyland. It is probable she will soon be anathematized, that she may be separated entirely from all that is good, and given over to every thing that is dreadful, and the chain of Popery more firmly riveted around the necks of others. May the great Shepherd of Israel shield her, and all in similar circumstances, from the cruel hands of the Man of Sin. A. W.—*Canada Eccles. Record.*

GENERAL ASSEMBLY—NEW SCHOOL.—This body met in Washington City, on the same day of the Old School's assembling at Charleston, the 20th ult. The opening sermon was preached by Rev. Albert Barnes, from 1 Cor. xii. 4—12, "Now there are diversities of gifts, but the same Spirit, and there are differences of administration," &c. The object of the preacher was to show how a diversity of sects has arisen, and how they remain apart, each adhering to its peculiarities, and yet all centring on Christ, the great Head of the Church. The sermon is reported to have been very able, and coming from one whose orthodoxy has been so much in question, very remarkable in some of its exhibitions. The distinctive features of Presbyterianism are shown to be in close affinity with the Calvinistic views of divine truth, as set forth by the Synod of Dort and the Westminster Assembly. Calvinism is considered as having a natural attraction for a certain class of minds, and these generally thinking and logical. Wesley, the author thinks, could never have been a Calvinist, and Edwards could never have been any thing else. He also considered Calvinism as the friend of education, liberty and popular rights. Altogether, it is quite a Calvinistic sermon.

Dr. Adams, of New York city, was elected Moderator.

The most exciting subject before this Assembly was introduced by a report on Church extension. One of the main difficulties which led to the separation of the New from the Old School body, grew out of their preferences, the one for voluntary, the other for ecclesiastical Boards of Education, Missions, &c. The New School brethren appear to be gradually changing their views on this subject, to be growing weary of voluntary and irresponsible Boards, and will no doubt soon have their distinctive operations conducted by Boards of their own appointment. At this meeting a report favouring this movement, and directing the first steps in it, was adopted. This report, which is long and elaborate, sets forth as belonging to that body, 104 Presbyteries, 1490 ministers, 1579 churches, and 140,076 members in full communion, California making no return in this last item. This report further states, that the foreign population of this country is estimated at *five millions*, and is increasing at the rate of *three hundred and fifty thousand* annually, comparatively few of whom profess any form of evangelical religion, and calls on the churches under their care to unite with other bodies in making simultaneous efforts in such a vast field. This church is also acting vigorously in the cause of Foreign Missions.

After ten days' deliberations, this Assembly adjourned, to meet at Buffalo, New York, on the third Thursday of May, 1853.

THE AMERICAN COLONIZATION SOCIETY.—The Annual Address of the American Colonization Society, to the clergy of all denominations, in Pennsylvania, has just appeared. From this we learn the extent of the operations of the present Society, for 1851. Seven vessels were sent to the Republic of Liberia, with six hundred and seventy-two emigrants, more than three-fourths of whom were slaves emancipated for the purpose. The Society has also expended in Bassa Cove—the colony of their early choice—fifteen hundred dollars, in erecting twenty houses, and clearing an acre lot attached to each, for the reception of new comers. Families are thus provided, on their arrival, with a comfortable shelter and an acre of clear land attached, thus preserving them from much of the exposure to which they were subjected in the early settlement of the colonies. The Society has applications for passage to Liberia, from about forty persons, residing in Philadelphia, Montgomery, Berks, Lycoming, Susquehanna, Blair, Cambria, and Washington counties. Most of these are preparing to emigrate thither during the coming summer and fall. The American population of Liberia is now about 8000, inhabiting a territory stretched over 500 miles of coast. They have built about twenty cities and towns. They have made treaties by which one hundred thousand natives are brought under their laws, and nearly a million have abandoned the slave traffic. The money to accomplish this good, has not exceeded a million and a half of dollars. The Society calls for additional aid.

DR. HANNA.—The *Banner of Ulster* announces the death of the Rev. Samuel Hanna, D. D., which took place in Londonderry, on the 23d of April, in the 81st year of his age, and the 58th of his ministry. Dr. Hanna was one of the most eminent and useful ministers in the Irish Presbyterian Church. As a pastor, as an able advocate for the truth as it is in Jesus, and as a theological professor, Dr. Hanna has left his impress on the Irish Church.

GENERAL ASSEMBLY—OLD SCHOOL.—This body met in Charleston, S. C., on the 20th ult., and was opened with a sermon by Dr. Humphrey, of Louisville, Ky., Moderator for the last year, on the subject, "*Our Theology and its Developments*," from the text, "Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit."—Matt. vii. 17.

Rev. John C. Lord, D. D., of Buffalo, N. Y., was chosen Moderator. The only subjects of exciting interest, so far as we have observed the report of their proceedings, were the project of a cheap church paper, and the election of a Professor to fill the chair of the late Dr. Alexander, in the Seminary at Princeton. The first, namely, the project of publishing one paper for the whole church, at the low rate which such a patronage would justify, has been pressed on the Assembly for some years. Last year the subject was referred to a Select Committee, and on the report of this Committee it came up for consideration at this meeting. The project met with but little favour, and we suppose was put to rest for the time, by the vote of a large majority. The vacancy in Princeton Seminary was filled by the choice, on the fourth ballot, of Dr. Humphrey, of Louisville.

The various operations of this branch of the church, educational, theological, and missionary, continue to be sustained with unabating interest.

After nine days' deliberations, the Assembly adjourned, to meet in Philadelphia on the third Thursday of May, 1853.

Notices of New Publications.

THE SHORT PRAYER, and the Text of Easy Words. Presbyterian Board of Publication, pp. 64, 32mo.

THE FLOWER TRANSPLANTED, and the Blind Boy. Presbyterian Board of Publication, pp. 64, 32mo.

These little volumes are full of evangelical truth, expressed in a very interesting manner. Both old and young may read them with profit. The "Short Prayer" conveys a useful illustration of the command to be "instant in season and out of season," and to "do good as we have opportunity."

UNCLE TOM'S CABIN, or Life among the Lowly. By Harriet Beecher Stowe. Boston: Jewett & Co. 2 vols. pp. 312 and 322.

This work has already obtained an unprecedented circulation, and well deserves it. We have never met with any thing which portrays, in a more impressive manner, the wrongs of the poor slave, or which is better calculated to arouse attention to his condition, and secure sympathy in his behalf. The illustration which it gives of the power of genuine religion to support and comfort in circumstances of the most painful character, is also very excellent. We warmly recommend all our readers to secure a copy, and aid in its circulation. It is calculated to do great good.

THE PRESBYTERIAN PSALMIST, a Collection of Tunes adapted to the Psalms and Hymns of the Presbyterian Church in the United States of America, approved by the General Assembly. Edited by Thomas Hastings. Phila.: Presbyterian Board of Publication. pp. 368.

We do not feel competent ourselves to express an opinion on the *musical* character of this publication; but the reputation of its compiler, and the opinion of good judges, warrant us in giving it a cordial recommendation. A number of the tunes endeared by long use in our churches are to be found in it, and several of the psalms in the prose version are adapted to chants, a method of singing which more nearly than any other corresponds to the ancient style, and which secures adherence to the scriptural language. On the whole, we think this work worthy of general circulation.

EARLY RELIGIOUS HISTORY OF JOHN BARR, written by Himself; to which is added a Sketch of his Character. Phila.: Presbyterian Board of Publication, pp. 80, 18mo.

In this small volume we have an interesting sketch of the life of an humble Christian, brought up in the *good old way*, and leaving behind him a memory precious and salutary.

[For the Banner of the Covenant.]

ORDINATION OF MR. JOHN M'MILLAN.

At an adjourned meeting of the Western Presbytery of the Reformed Presbyterian Church, held on the 30th of June, in Dundee, Kane co., Illinois, Mr. John M'Millan was ordained to the office of the holy ministry, and installed in the pastoral charge of the congregation in that place. The Rev. J. W. Morrison, having been appointed to preside, preached the ordination sermon from Eph. iv. 8: "And gave gifts unto men," proposed the usual questions, and offered the ordaining prayer. The Rev. A. M. Stewart delivered the charge to the pastor; the Rev. George M. Lamb the charge to the people; the Rev. James Pearson led in the concluding prayer, and after singing, the newly ordained pastor dismissed the assembly with the apostolic benediction. The services of the occasion were solemn and impressive throughout, and were waited upon by a respectable and deeply interested audience.

The congregation thus blessed with one of the Redeemer's "gifts"—"a pastor after his own heart," though an organization of the last year, is one of strength and character, and bids fair to be, in a short time, one of our strongest western churches. It is located in the thriving village of Dundee, on Fox river, five miles above Elgin, whence there is railroad communication to Chicago, forty miles distant. The country around is beautiful and fertile, but alas! as in other parts of the West, the inhabitants, to a great extent, are "as sheep not having a shepherd;" would that more—Jesus-like—"were moved with compassion toward them!" Still we have abundant reason to be thankful for the number of "gifts" we have received. "Hitherto hath the Lord helped us." But we will not cease to plead for more, for the harvest truly is plenteous, but the labourers are few. Mr. M'Millan enters upon the duties of the pastoral office with every prospect of usefulness and success. A great and, we trust, an effectual door has been opened to him by the unanimous call of this people, and we hope the connexion which has been formed will be lasting and highly beneficial to all concerned.

L.

Rock Prairie, July, 1852.

Obituaries.

DIED, on the 18th of April, 1852, the Hon. Thomas L. M'Millan, in the sixtieth year of his age. Mr. M'Millan was a member of the Rev. A. W. Black's congregation in the city of Allegheny. He was one of the oldest members of the Rev. Dr. Black's church, Pittsburgh, to the time of the death of that venerable father in the church. He was a man of strong intellectual powers, a sincere and upright Christian, and a true friend of the Reformed Presbyterian church. He gave up the ghost, rejoicing in a confident hope of everlasting life.

DIED, on the 8th of May, 1852, Mr. James M'Vicker, in the seventieth year of his age. Mr. M'Vicker was a ruling elder in the congregation of Rev. A. W. Black, Allegheny, Pa. He was a man of clear head and pure heart—distinguished for great integrity of character. He lived to a good old age, respected by all who knew his worth, and died lamented by those who thus knew him. "Blessed are the dead who die in the Lord."

DIED, of consumption, in Ashgrove, Illinois, March 19, 1852, Elizabeth, youngest daughter of John and Elizabeth Martin, aged one year and seven months.

Elizabeth had rather an extraordinary mind for a child of her age. She was very sorely afflicted for the last five months of her life, but endured her affliction with great patience and fortitude to the last. During her sickness, she seemed to grow in grace, and to increase in knowledge and understanding. She would frequently call on her parents and others to sing for her, and often joined with us in praise, especially at family worship, which gave us great comfort. Her mind seemed to grow brighter and brighter until she closed her eyes in death. She departed without a struggle.

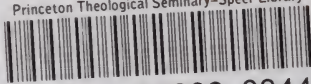
J. MARTIN.

For use in history class



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